

SUPPLEMENT TO THE NÚRAFSHÁN

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Editorial.

NEWS AND NOTES.

The C. and M. Gazette has aptly described the trouble-giving, bribe-taking plague official as the *ambulans pestis* (Latin) 'walking pest.' It is an open question whether the plague itself or the *ambulans pestis* is the greater evil.

Last week there was great consternation in Calcutta when it was found that the plague had broken out there. It seems that it was not fear of the plague itself, but of the plague regulations that caused the stampede of thousands from the City and struck terror to thousands of those who remained. Plague Regulations provide the atmosphere in which the germs of the *ambulans pestis*, thrive and attain a most dangerous development.

With plague breaking out in many places, it behooves the authorities, in places not yet infected, to make arrangements to grapple with the problem of search-parties etc. If the plague should break out. We can assure Municipal Committees everywhere that they will find the missionary community ready to give all assistance in its power.

The *Makhzan i Masiki* tells of successful meetings in Allahabad for English speaking non-Christians. We hope to hear of similar campaigns in other centres. People are everywhere thinking of the claims of Christianity. Now is the time to strike.

The *Indian Standard* has come under new Editorial management. Rev. J. F. Campbell of Rutland is Editor-in-Chief and there are Associate Editors representing the different sections of Presbyterian Missions in India. Two former Editors' names appear among the list of Associate Editors, viz. Messrs Janvier and Mc Comb. We wish the *Standard* every success. It is our desire that it may fully represent the missions of the various Presbyterian Churches. Such a division of labour as has now been made is the next best thing to having a man devote his entire time to the paper. As the Presbyterian missions are not as yet prepared to set apart a man for this work alone, the present plan is we believe the very best alternative.

Dr. T. L. Pennell of Bannu whose heartfelt sympathy with the aspirations of Indian Christians is well known has an article in *The Masiki*, in which he urges upon the leaders of the community that the time for mere talk is past and now the time to work has come. At the same time we have

received a communication on the same general theme from a thoughtful Indian Christian. Under the caption 'When?' he discusses responsibilities and methods. Knowing the writer to be a more than usually independent thinker, we gladly give space to his discussion and commend it to those for whom it is written. The fact that the writer is one who, on occasion, freely criticises foreign missionaries himself gives to his article a special value as an indication that the Indian Christian community is fast becoming convinced that the time for mere talk about what 'might have been' and criticism of what is, is indeed past. The whole article teems with valuable practicable suggestions. We should have more travelling evangelists. The places held by 'Stationary evangelists'—as the writer calls them—should be filled by teachers. Every man who is permanently located in a town or village should be first and above all a teacher. If this principle be adopted and definite teaching work arranged for each man there would be more work done and less occasion for the charge—not by foreign missionaries but by Indian Christians themselves—that the average bazar and village preacher does not work hard. (See *Masiki* from time to time and 'Mukalamah' in *Núr Afshán* for 1896.)

MADE IN JAPAN

Lies

The following note and quotation from the *Bombay Guardian* show in brief the situation which has forced America to undertake the War against Spain.

—DR. KLOPSCH, of the New York *Christian Herald*, who did so much for the relief of the famine-stricken in India last year, is now acting the part of the good Samaritan towards the distressed Cubans, and is himself in Cuba distributing relief. His pictures of famine skeletons of that country are essentially the same miserable objects as those in India. Dr. Klopsch's pictures had considerable effect in sending forth Senator Proctor of the United States to see whether these things were so. Since his return, Senator Proctor has done much to enlighten the citizens of the U. S. A. as to the real condition of matters in Cuba. Two extracts from Senator Proctor's account of his visit to Cuba will give some idea of the state of affairs in that unhappy country, which has led to the present deplorable war between Spain and America. He writes:—

"I went to Cuba with the strong conviction that the picture had been overdrawn, that a few cases of starvation and suffering had inspired and stimulated the press correspondents, and they had given free play to a strong, natural, and highly cultivated imagination. Before starting I received through the mail a leaflet, published by the *Christian Herald*, with cuts of some of the sick and starving reconcentrados, and took it with me, thinking these were rare specimens got up to make the worst possible showing. I saw plenty as bad and worse; many that should not be photographed and shown. I could not believe that out of a population of 1,600,000, 200,000 had died within these Spanish forts, practically prison walls, within a few months past from actual starvation and diseases caused by insufficient and improper food.

From all the surrounding country the people have been driven into these fortified towns, and held there to subsist as they can. They are virtually

prison yards, and not unlike one in general appearance, except the walls are not so high and strong, but they suffice, where every point is in range of a soldier's rifle to keep in the poor reconcentrado women and children. Every railroad station is within one of these *trochas* and has an armed guard. Every train has an armoured freight-car, loopholed for musketry and filled with soldiers, and with, as I observed usually, and was informed is always the case, a pilot engine a mile or so in advance. There are frequent blockhouses enclosed by a *trocha* and with a guard along the railroad track. With this exception there is no human life or habitation between these fortified towns and villages, and throughout the whole of the four western provinces, except to a very limited extent among the hills, where the Spaniards have not been able to go drive the people to the towns and burn their dwellings."

Contributed.

UNITY AND ATONEMENT.

Unity is the key note of Mohammed's conception of God. *Atonement (At-One-Ment)* is the key note of Christ's conception of God. The former doctrine is the result of the exclusive consideration of the Divine Nature. The latter is the result of considering both the Divine and the human. The first has reference only to the object of this supreme consideration, the second has regard for the object as well as the subject of this consideration. The one aims only at the *Speculative* and the *Philosophical* and losing sight of the actual facts of the case presents only a partial and *one-sided aspect of the Truth*. The other while keeping in view the *Philosophical* lays special stress on the *Practical* and the *Historical* and thus presents a more *comprehensive* view of Truth. The motion, the spring of action in both cases is the same viz., the desire of the Cosmos for union. However, Mohammed's mind has grasped unity and only *bare* unity. Christ's mind has laid hold on a three fold conception of this, viz. unity, disunion and Reunion. Mohammed's mind was satisfied with this *part* of the Truth, but Christ went to the full limit of it when He recognised a fundamental Unity, as well as a historical disunion or separation and again an actual reunion which was ordained to take place in that Person himself who conceived it. This idea is well brought out in the word *Atonement*. Christ's complete conception of God for man involves man's fall and restoration, sin and salvation. Mohammed supposed that his

conception of God could be complete without giving to these fundamental truths of all religion a place in the very front rank. As a result of this what a contrast in point of holiness do we find in the lives of Christ and Mohammed. Let us beware:—Imperfect ideals lead to imperfect living.

R. S. D.

"WHEN?"

It is a common saying of the day that India is to be evangelized by her own children. But *when*? Is it a difficult question to answer?

Our missionary friends say 'It is your own work, do it, and do it now.' Yes it is our own work, and we must do it. India is our India. If we do not preach the name of Christ, our own people will go to hell, yes, our own fathers, mothers, brothers and sisters—our nearest and dearest will go to perdition. Oh! do we realize this?

A foreigner may pity this nation—but he may not *feel* for it. Because he has no blood relation with our people. Blood tie is a peculiar tie. We can not ignore it. It is our duty to call our people to Christ.

'Is it now?' Yes, it is now, if we can realize it now. 'But there are obstacles in the way.' Yes, there are, but every good work is associated with obstacles. The message of the crucifixion can not be proclaimed in India unless some of us are crucified for India. Are you willing? Am I willing?

We are very eager to sit idle and criticise our missionaries for not allowing us certain privileges. What relation have we with our missionaries? Will they suffer if we don't preach the gospel to our own people on some unpleasant plea?

So it is not time to criticise, but to work. If we are to criticise, we must criticise ourselves for not doing, what we ought to do.

We say, 1. *We need a church*; Yes, we need a place for worship. But why should we aspire after a gorgeous building? The other day I saw a place of Arya-worship. They spread a *dari* under the shade of a tree and were conducting their services. Almost all the respectable people of the town were assembled there. No body felt ashamed to put off his shoes and sit on the *dari*. Why should we Indian Christians not adopt the same custom? Where we have only a small congregation, we need not at once build there a big costly building. In fine weather we can hold our services in some fine

Indian grove. In rainy season we may take shelter in some respectable member's *baithak* (as we Indians have no drawing room.)

2. *We need a Pastor.* Yes, in a large congregation a separate man is necessary for the office, and that large congregation can easily support him *without any foreign aid*. A congregation in a metropolitan town like Calcutta, Allahabad or Lahore, where people are well-to-do, can easily afford to pay at least eight annas per head. There in a Church consisting of two or three hundred members, it is not difficult to support an educated Pastor with a salary 100 or 150 rupees a month. But where the congregation is small—members are few—what is the use of ordaining a separate man there? Why not adopt the apostolic rule? In the early church, we read, that a secular man used to be ordained to act as the Pastor of the flock. I think, instead of putting a small salaried man over a congregation, we can ordain a good Christian secular member of the church, who can easily command the respect of the people. This is more an Indian method. The Brahmo Samaj has adapted it in Bengal. In Calcutta, where their congregations are very large, they have separate ordained ministers. But in the mufasil, where they cannot afford to support a paid ministry, they elect one of their leading members to act as their minister. The subscription, raised by them, is generally spent to meet other expenses and to support the organized missionary body in Calcutta. So we likewise may teach our small congregations to be content with an unpaid and at the same time able ministry, and to contribute their gifts to an organized missionary body for evangelistic or revival work.

3. *We need revivalists.* In this line too we may adapt the custom of the Brahmo Samaj. They have a central revival movement in Calcutta, where a series of meetings are held in January. The representative members from the mufasil Samajes are sent there to attend these meetings. After the Calcutta meetings are over, a series of smaller revival meetings take place in various parts of the province. Each mufasil Samaj has an annual gathering. It is something like our Christian *melâ*. They call some eminent ministers from Calcutta and other places to conduct the meetings, and invite their sister Samajes of the neighbouring towns to join them in their devotional exercises. Thus if in a neighbourhood there are 4 or 5 Samajes, then they will have 4 or 5 revival gatherings in a year by turns. The travelling expenses of the ministers are paid by the Samajes calling

them, but others pay for themselves. A common mess is provided by a local subscription or by one or two wealthy members of the Samaj.

In these mufasil revival movements two kinds of work are done. A part of the program they specially design for themselves—for worship, prayer and sermon. But the other part is set aside for the non-Brahmos. Generally two or three public lectures are given, to which Hindus and Mahomedans are invited.

If we follow this method, I think we may be able to organize soon a permanent revival movement. Suppose, if all our churches in the Punjab contribute a small regular monthly subscription to a common interdenominational fund. I think, 4 or 5 able ministers may be spared for this important work. Now our brother Ihsan-Ullah is working alone, but then we will see more Ihsan Ullahs coming forward. I know some ministers, who are willing to take less from their Indian brethren than what they get from the foreign mission funds. Self-sacrifice under these circumstances is not one-sided. Let both our ministers and our churches learn this truth. Let them even try to copy what their non-Christian fellow countrymen (such as Brahmos and Aryas) are doing in this line.

4. *We need evangelists.* Yes we need Indians to save India from perdition. In this line we need a change in the method of our work. In the apostolic age we don't read of many Pauls and Peters. We read of one Paul and one Peter and a few of their associates. These few men could evangelize almost the whole of the then civilized world. According to the spirit of the New Testament, I don't think, that it is necessary to organize an enormous host of *paid stationary evangelists*. Those who love stationary life, let them earn their own bread and live as others do. Every Christian is responsible for propagating his faith. This responsibility should not be taken away from him and entrusted to a paid class of men. Every Christian is an evangelist in the gospel sense of the word. So we should encourage our Christians to adopt a secular life and preach Christ in their respective localities by their good conduct and good words their preaching will be more effective than the *stationary paid evangelists*. People will be able to see that Christianity is not preached only for the sake of a salary. It is now the time to eradicate this false and injurious belief of the non-Christians about their Christian neighbors. The Church has need of money to feed her orphans and widows. Thus the savings from this stationary evangelistic line may be spent on some other good purpose.

Those who will work in our apostles line by visiting new places—planting churches—strengthening the brethren, only they should be entitled to their support from the church. By these travelling evangelists I do not mean a class of idlers as sometimes come to us and want a share of our bread. No. We want a Paul in India—we want a few Timothies and Silases in this country. A few men of right spirit and right principle will do to bring India to Christ. Their burden will not be heavy for the Indian Church. Now instead of criticising foreign missionaries let us criticise ourselves and try to answer the question 'when'?

An Indian Christian.

Selection.

CHINESE PROVERBS.

1. Prosperity is a blessing to the good, but a curse to the evil.
 2. Better be upright with poverty, than wicked with plenty.
 3. If you love your son, give him plenty of cudgel; if you hate him, cram him with dainties.
 4. A word once spoken, a dozen horses cannot overtake it and bring it back.
 5. They who respect themselves will be honoured; but they who do not care about their character will be despised.
 6. It is foolish to borrow trouble from to-morrow.
 7. When doing what is right the heart is easy, and becomes better every day; but when practising deceit the mind labours, and every day gets worse.
 8. Those who touch vermilion become red, and those who touch ink become black; so people take their character from their bad or good companions.
 9. A gem uncut is of no use; so a man untaught, of what worth is he?
 10. He who labours with the mind governs others; he who labours with the body is governed by others.
- You will not fail to see how nearly several of these proverbs agree with Scripture truth. Some have been preserved from very ancient times.

A. U.

NOT YET.

'Not Yet,' said a little boy; 'when I grow older I will think about my son.' 'Not yet,' said the young man; 'I am now about to enter into trade. When I see my business prosper, then I shall have more time than now.' Business did prosper. 'Not Yet,' said the man of business; my children must

have my care. When they are settled in life I shall be better able to attend to religion.' He lives to be a grey-headed old man. 'Not yet,' still he cried, 'I shall soon retire from business and then, I shall have nothing else to do but read and pray.' And so he died. He put off to another time what he should have done when a child. He lived without God, and died without hope. A. U.

AN OBJECT IN LIFE.

The aimless in life are to be pitied. They drift with the current.

They are of little account to themselves or to society. A worthy object is essential to bring out the best that is in us. The man of high and useful ideals, intent upon their realisation is full of push and energy. He gets the most out of existence, and gladdens, enriches, inspires and helps as he has opportunity.

Telegrams.

London, May 3.

Martial law has been proclaimed in Madrid owing to ominous indications. The mob yesterday tried to break into the Apollo Theatre for the purpose of making a demonstration, but were prevented from doing so.

The Washington Senate Committee has decided to suppress the increased tonnage dues.

The United States Treasury estimates that the war will increase expenditure by fifty million dollars for the next two months, completely exhausting the currency in the treasury, hence the Congress will be asked immediately to authorise a bond issue.

Calcutta, May 3.

The inoculation scare prevalent for the last two days has been far worse than the plague scare; the badmashes have been spreading the wildest stories and extorting blackmail right and left, until the natives absolutely refuse to go out of doors. Servants are disappearing every where and domestic arrangements in most houses are completely upset.

London, May 4.

Lord Salisbury, speaking at a demonstration of the Primrose League at Albert Hall to-day, lauded the surpassing courage and skill of the officers conducting the Soundan campaign. His Lordship said the work in that quarter is not yet done, but would be accomplished with no laggard hand. He believed that posterity would regard the present time as an age of heroes, producing soldiers like Sirdar Kitchener and Sir William Lockhart, and administrators and diplomats like Lord Cromer and Sir Claude Macdonald.

London, May 4.

It is reported that the American flag is flying over Manila. *Times* publishes a telegram from New York stating that President McKinley will retain the Philippines till the close of the war, and that, if Spain fails to pay an indemnity, he will sell the Philippines to a European Power; and in preference to Great Britain.

Madrid, May 4.

In the Cortes yesterday scenes of the wildest popular excitement took place. Senor

Sagasta was fiercely attacked on account of disaster at Manila and the state of unpreparedness which existed there, in spite of the immense colonial credits which had been voted. Senor Sagasta, in reply, disclaimed any responsibility in the matter, and made an appeal for the union of parties to maintain the honour of Spain. The Premier's speech was received with howls and execrations, intermingled with cheers and counter cheers. One speaker openly denounced the monarchy, and said the man destroying the present regime would be a great patriot.

The bulk of the American fleet, which forms the blockading squadron at Havana, suddenly went off to Key West, where they coaled and sailed again; it is supposed for the purpose of encountering the Spanish fleet. The swiftest American scouts are now searching the Atlantic for the Spanish fleet.

The Naval Board at Washington have decided that the Spanish squadron must be destroyed before Havana is captured.

In consequence of riots, partly political and partly bread, martial law has been proclaimed at Valencia Oviedo and other cities.

London, May 5.

Nothing definitely is known of the whereabouts of the Spanish fleet, but according to latest reports the combined squadrons intend assembling at Cadiz.

London, May 5.

The Sierra Leone rising now practically involves the whole colony, the bulk of the factories being burned by the rebels and native managers and missionaries massacred. The rebels are now in the Waterloo district close to Freetown, where the Governor has enrolled a body of Volunteers. Re-inforcements of the West Indian and West African troops, besides some artillery, have been despatched to Waterloo district. The cruiser "Blake" has left Gibraltar to land a naval brigade at Freetown.

A suspected case of plague has been landed at Suez from the Red Sea coast.

London, May 6.

No news has yet been received of either the Spanish or American fleets in the Atlantic Ocean.

The Continental Powers are anxious for some form of intervention between Spain and America but Britain is unwilling to interfere, knowing that America would object to any such action.

According to newspaper reports, two detachments of Americans from Tampa landed on Wednesday, one on the northern shore of Cuba, and the other near Mariel. The United States gunboat "Wilmington" dispersed the Spanish cavalry who were resisting the landing of the detachments, inflicting a loss of seventy men.

London, May 6.

The Americans have captured a French liner "Lafayette" from Corunna entering the Havana harbour. It is supposed she had contraband of war on board. The captain has strongly protested.

Calcutta, May 6.

The official statement issued by the Chairmen of the Corporation shows one death from plague, and one seizure yesterday. Inoculation is at a standstill; there have been no further operations.

London, May 7.

The United States despatch vessel "McCulloch" has reached Hongking from Manila, bringing news of the construction of the whole Spanish fleet of eleven ships, and the loss of 300 Spaniards killed and two (1200) wounded. The loss on the American side was only six wounded and no ship damaged.

Admiral Dewey, in his despatch to Washington, states that he silenced the Spanish batteries and cut the cable himself, and that he now controls the bay of Manila and the fortifications; he also states that he has effected a

landing at Cavite and holds Manila at his mercy. Great excitement prevails in Manila. Admiral Dewey is affording protection to the foreign residents.

Reuter's special correspondent who was witness of the naval engagement at Manila, telegraphs the American squadron entered the Bay during the night of 30th April. Whilst the fleet was entering the harbour, two submarine mines exploded without result. The shore batteries opened fire to which the American ships replied. The Spanish ships were drawn up in line at Cavite and the engagement commenced at 5.30 a.m. on the 1st May, the Spaniards firing the first shot at a distance of 6,000 yards without producing any effect. The American ships reserved their fire until within a range of 4,000 yards. All was over by noon, when the Spanish fleet was completely destroyed, one Spanish cruiser having burned to the water's edge, and another sank with all hands, who continued firing until the guns were actually below the surface of the water. One Spanish arsenal exploded, causing great mortality. The Spanish casualties were put down at over 1,000 men.

London, May 7.

Notwithstanding the abolition of duties on grain, and the reduction in the price of bread, riots in different parts of Italy are increasing and the situation is most grave, notably at Pavia, Florence and Leghorn. It is believed that the riots are political. Serious conflicts, attended with loss of life, have taken place between the troops and the people at Milan, where the rioters barricaded the streets with overturned trains and furniture.

London, May 8—Midnight.

A force numbering eight thousand troops, now occupy Milan. Fugitives from the city say that during the riots 300 rioters were killed and 1,000 wounded. The disturbances were renewed this morning, but it is now officially reported that all is quiet.

London, May 7.

The whole of the Chinese war indemnity has now been paid into the Japanese account at the Bank of England.

Bombay, May 9.

The returns are now beginning to show a very satisfactory reduction in the number of deaths from plague in Bombay, while the total mortality from all causes is dropping considerably.

It is a hopeful sign of the plague in the Jullundur district, that no fresh villages have been attacked for nine days now. This looks as though the heat were beginning to tell. Up to the 5th instant there had been 2,332 cases with 1,465 deaths and 54 villages on the list.

SUPPLEMENT.

Contributed articles on important themes and items of news will be thankfully received. All communications should be addressed to the Editor, Nur Afshan, Ludhiana.

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